

DISTINCT AND COMPLEAT
 V I E W
 OF THE
 REVELATION
 OF
 St. John the Divine.

Evidencing in the clearest Manner, among other interesting Particulars, the Rise and Progress of PAPAL TYRANNY, SUPERSTITION, and WICKEDNESS, together with the certain, total, and not far distant Destruction, ROME and its whole antichristian System are, by irreverfible Decree, doomed to undergo, to the full and univerfal Establishment of *reformed* and unfulfilled Christianity.

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Canterbury.

Write the Vision, and make it plain upon Tables, that he may run, that readeth it. For the Vision is yet for an appointed Time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry.

Habakkuk, ii. 2, 3.

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INTRODUCTION.

WITH those, that are serious, and have seriously weighed that important sentence at the very outlet of St. John's Revelation, that *Blessed is he that readeth, and they that bear the words of this Prophecy, and keep those things which are written therein, for the time is at hand;* and who after this have duly considered, with the predictive parts of it, the many very momentous prescriptions and exhortations, promises and threats, the book contains, and of course the uncontrovertable usefulness of it in all ages of the Christian Church, and therefore in ours, as much as, if not more, than in any other, seeing that *on us the ends of the present distracted and corrupted world are come;* and yet are fully sensible of the absolute incapacity of very many, and the unconquerable aversion of the generality of Christians, to sit down to the perusal of formal comments, or elaborate disquisitions, in order to gain a proper insight into mysteries of this kind: With such there certainly need no arguments to evince the necessity of attempting, in some more easy and familiar way, to acquaint those among us, that have not yet forswore all enquiry into religious matters, with the substance of this venerable record, and by thus preparing them for, and enticing them to, the perusal of the record itself, lead them into dispositions and practices, which the circumstances of the times, and the efforts of Popery in these kingdoms, seem prepared soon to call upon them to give proofs of, to the honour of our most Holy Religion, and their own most essential advantage.

This, it is imagined, will be readily allowed to justify the design of the *View* here offered to the consideration of the thoughtfull; yet this, it is as readily understood, will not be deemed sufficient to evince the system itself, with the arrangements of it, to be indeed the very system of the book of Revelation. It is therefore needfull to add here some particulars, that may clear this point to the satisfaction of the candid Enquirer, and so happily contribute to produce the good effects, which in such case cannot fail to follow.

Accordingly we beg leave to observe in the first place, that as the contents of the sacred book under consideration, are expressly said (i. 1.) to have been *given to our Lord, to shew unto his Servants things, which must shortly come to pass,* and in which therefore they were deeply concerned; as it is declared (i. 1, 9.) that those things were communicated to St. John, when he was *in tribulation in Patmos;* as it is further specified (i. 19. iv. 1.) that the things revealed, were things, though quickly to begin, yet *that should be hereafter;* as it is clear too from the whole tenor of the book that the events predicted

predicted were to take place in the Roman Empire; in fine, as it appears, that the discoveries of this book are carried on in a regular series of connected successive predictions, and that they end (xx. 11.) with a description of the final judgment; it follows clearly from these premises, that the general design of the Book of Revelation is to inform us of the fates of the Christian Church within the Roman Empire, from the days of the Emperor Domitian, down to the consummation of all things.

We observe next, that as, upon perusal of the book, we meet in the three first Chapters with a dreadful Vision and seven Epistles, five of them full of grievous complaints and sorest threatenings, and two of them predictive of tribulations and sufferings; as, in the subsequent Chapters down to the end of the sixteenth, we are presented with the preparatives or actual introduction of the six seal, six trumpet, and seven vial Judgments, and with enlargements on the latter in the seventeenth, eighteenth, and part of the nineteenth Chapters, all uniting to give us a compleat notion of a state, made up of nothing but misery and destruction; and as after this, from the nineteenth Chapter to the end of the book, we discern all this terrible and long-continued woe changed most happily into the brighter scene of conquest and festivity, attended with acclamations and allelujas transcendent and harmonious; it is surely on the best grounds we may assert, that the fates of the Church, intended to be revealed in this Prophecy, are of two sorts, of the *dolefull* namely, and of the *pleasing* kind, and consequently, that the general design of the book subdivides itself in the most regular manner, as in our *View*, into two principal heads, the former respecting the *Church militant*, the latter, the *Church triumphant*.

After this, as our account of the *militant state* of the Church, in that part, which rehearseth the *trials and sufferings* of it, is divided into two sections, in plain conformity to St. John's assignment of six seals to one period, and his including all the rest within the seventh seal; as the grand period of the seventh seal is likewise parted into two, because of the period of the trumpet, and that of the vial Judgments being placed within that seal by our sacred Author; as the seal, trumpet, and vial Judgments are all ranged in sequence and numerically distinguished, just as they are in the book; and as our application of events is indubitably agreeable to the essential circumstances specified in each prediction, and the order of time, which is the only way of proving the completion of them; it cannot be required of us, that we should say any thing further in defence of this part of the scheme, it being most evidently consistent, in all its particulars, with St. John's own determination. But that part of our system, that relates to the *moral character* of the Christian Church, which we verily believe to be delineated in the seven Epistles, this, we are fully sensible, wants support, and good support too, before it can be expected to be allowed, considering how directly opposite it is to the almost universal consent of the learned, in their application of the seven Epistles to the seven particular Churches in Asia, to whom St. John addresses his book, and sent it by our Lord's express order.

Now, with this part of our task in view, it is imagined, our defence could not well be deemed to set out weakly, were we immediately to urge, that it is absolutely inconsistent both with reason and fact, to fancy the Almighty should have held it expedient, to acquaint his *Servants* with the sufferings his Church should undergo (as is done in the seal, trumpet and vial Predictions) and not have informed them at the same time of the causes of such her trials. The justice of God, considered in itself, or in respect to the needfull vindication of it to the understandings of men, as well as His mercifull Fatherly condescensions, evidenced in the present revelation of his resolves, together with His well-known conduct to his ancient people on every occasion, in which He sent his Prophets to warn them of his approaching visitations; these are topics, that will not admit of

the *arbitrary* complexion the commonly-received opinion inevitably forces upon the divine proceedings in the present case, and topics, which at the same time lead to the indispensable necessity of allowing the Epistles to set forth precisely the proper *moral character* of the Christian Church during the state of trial delineated, as no other part of the book, but this, is capable of giving us a full insight into this circumstance, the most momentous of any.

However, lest arguments of this kind should be judged to range out of the proper limits of the present debate, we readily confine our pleadings to St. John's own intimations, and think even on that foot to be able to make out our point in a manner, which to our capacities seems to carry demonstration.

Thus, among many other things, that might be alledged, what must we say with respect to the NAMES of the seven Churches of Asia, and the names of the seven Churches, to which the Epistles are writ? The *former* are spoke of (i. 11.) as inhabiting Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea; whilst but four of the *latter* are so described, and the three others, the two first namely, and the last, bare very different appellations. The Church of *Ephesus* is changed into the *Ephesine* Church; that of *Smyrna* into the Church of the *Smyrneans*; and that of *Laodicea*, into the Church of the *Laodiceans*. It is true, there are many Manuscripts and Versions, that mark not this difference, but express the contrary. Yet for all this we must insist upon this difference being genuine and original, because the transcribers could have no temptation to alter the reading, had it in these three instances been conformable to that in the four others, but a very strong one, in case it was discrepant from it. The names of these three Churches then are manifestly different, and if different in them, we are pretty clearly given to understand, that notwithstanding the seeming conformity in the four others, their names too are to be differently construed, and of course we may maintain, that the Epistles must be understood to treat of Churches very different from those in Asia; Churches, that bear no further any relation to them, than as the characters or names of those Churches, or of the Cities they belonged to, afford some grounds for particular Similitudes. It may be added, in way of confirmation, that as no one reason can be given for this change of language, in case the Epistles be understood to refer to the Churches in Asia, but some very good ones, if we look upon those Epistles as descriptive of the Christian Church within the Empire; this cannot but be admitted to plead most cogently for our Opinion, and lead directly to the admission of it. In an instance; calling the first Church the *Ephesine* Church, was calling it by a name, which whilst it shewed that Church not to be a particular one, but to be made up of many (just as the Roman Church means not the Church of that City only, but of many more) shewed it at the same time not to make a part of the City it seemed to belong to, and that it was a Church of very early date, even of the Apostolic Age; and how truly as well as properly such intimations were given in this case, and at the head of a System of Ecclesiastical History, if the Epistles may be considered in that light, this may be said to need no enlargement, especially after what the following *View* affords of supply.

It is worth our while in the next place to attend to the CHARACTERS of the seven Churches of the Epistles, as we there meet with sundry articles, not capable of being applied to the seven Churches of Asia. In *general* we observe in the Epistles a manifest progress from worldlymindedness properly corrected in the *Ephesine* Church, to consummate Virtue in the Church of the *Smyrneans*; a virtue proof against the severest trials, but which however, some how or other, led, in the Church of *Pergamos*, to the beginnings; in the Church of *Thyatira*, to the growth; in the Church of *Sardis*, to the fullest maturity of Superstition and Idolatry, with all their attendant enormities; which indeed were opposed, and happily ejected out of the Church in *Philadelphia*, but were

through the temporal prosperity introduced, followed in the Church of the *Laodiceans*, by worldlymindedness, indifference, and so on; besides which this too we discover, that among these seven Churches there is but one *original* character, and that the six others go by *pairs*. The first and the last, the *Ephesine* Church and that of the *Laodiceans*, are both of them spoke of, as worldlyminded; the Church of the *Smyrneans* and that in *Philadelphia*, the second and the sixth, are both of them praised for their virtue and their steadiness in the maintenance of truth; the third and the fourth, the Churches in *Pergamos* and *Thyatira*, are both described as distained with Idolatry; and the Church in *Sardis*, as void of Christian life, and on the point of dropping into the very sink of iniquity. Now, though in every light these particulars offer something very extraordinary, yet may they very easily be understood of the Universal Church, in a long tract of time, and in different districts, and under different governments, putting on different moral complexions, laying aside some, and resuming others, just as the same causes happen to operate; but to apply this to seven distinct cotemporary Churches, neighbours to one another, and under one and the same Apostolical Government, this is a method of construction, which, whilst it renders three of the Epistles absolutely superfluous, crouds into the scene such a sudden concurrence of moral perversions under influences diametrically opposite thereto, as we cannot help thinking extremely unnatural, and for that reason not capable of belief. Nor shall we find cause to alter our sentiments, if, from this general remark, we descend to the particularities, which the Epistles record in respect to the *virtues* and *vices*, the *sufferings* and *triumphs* of the seven Churches. In truth, can any one seriously conceive, that our Lord should have ordered St. John (i. 11.) to send the discoveries imparted to him at this time, collected in a book, to the seven Churches in Asia, and to each of them distinctly and by name; or that St. John would have called himself (i. 9.) *their brother in the Kingdom and patience of Jesus Christ*, if any of them had been like the Church of *Pergamos*, encouraging their people to eat things sacrificed to idols and to commit fornication; or like that of *Thyatira*, composed of resolute and confirmed *Idolaters*; or like that of *Sardis*, with very little remains of Christian life among them, and that ready to die? We must humbly presume to look upon this as absolutely unintelligible; and the more so, not only because Idolatry was not the Church-vice of the times we speak of, as all History evinces, but more strikingly still, because these very Churches, though so unjustly blackened by this opinion, were at this very juncture suffering for their aversion to Idolatry, as St. John's calling them *his companions in tribulation* (i. 9.) evinces unanswerably. With regard to the virtues of the *Smyrneans* and of those in *Philadelphia*, though we mean not to depreciate them in any degree, yet we beg leave to remark, that they are described to be virtues actually shewn, or to be shewn, in persecutions visibly different from that they now were under, and in the case of the *Smyrneans*, distant full 200 years from these times, for so many years lapsed undoubtedly between Domitian and Dioclesian's Persecutions; and how these virtues can with any propriety be given in as ingredients of the proper character of these Churches in this age, or how any Church, as that in *Philadelphia*, can be understood to suffer two different persecutions at one and the same time, this we confess above our comprehension. After this, what must we think of the *Ephesine* Church having its *candlestick removed*; that of the *Smyrneans* suffering a *ten years persecution*; that in *Pergamos*, God's peculiar judgment of the *Sword*; that in *Thyatira*, the *bed of anguish*, and the *slaying* of her members; that in *Sardis*, Christ's coming upon them in all the weight of his resentment; that in *Philadelphia*, the persecution of the *Synagogue of Satan*; and that of the *Laodiceans*, her being *spued out of our Lord's mouth*? Why, we must think, that these trials and punishments, whether executed by the Roman Powers at home, or by enemies from abroad, being described in terms full fraught with destruction, and in some expressive

of long continuance, cannot possibly be understood to have been entirely confined to the Lydian Asia, and there respectively to those single Cities, and not to have been extended to the rest of the Cities, near as they lay, or to other parts of the Empire. We must say much the same thing of the triumphs ascribed to the Church of the *Smyrneans*, and that in *Philadelphia*. For to imagine, that the *former* could obtain a *crown of life*, a lasting conquest over the Heathens, her enemies, though at the time Masters of the Empire; and that the *latter* could be so prosperous in her struggles with those same enemies, as to see them forced to *come and worship before their feet*, without their neighbours, nay the whole Christian Church being concerned in the contest, and sharing in the success of it; all this, besides being unsupported by any kind of History, displays with all circumstances so inconsistent with the suffering state of the Christian Church at this juncture, and for full two hundred years downwards, that we must leave it to be adjusted by those of better abilities than ourselves. This only we presume to say, that whatever light we view the character of the Epistolary Churches in, it seems to us almost impossible not to discover, at one cast of the eye, the many unfurmountable difficulties we must unavoidably subject ourselves to, should we suppose the Churches meant to be those seven of Asia, to which St. John sent his Revelations.

There is a third circumstance, that calls for our attention in this matter, that namely which concerns the CONTINUANCE of the Epistolary Churches. For, if in the close of each distinct Epistle we meet with assurances to each Church in particular, that such of her community, as *in the end* (ii. 26.) at the *coming* of Christ's Kingdom in Glory, through the full establishment of the Gospel, shall be found to have *overcome* the vices of their times, or the dangers of their trials, may depend upon enjoying in that blessed state the reality of the advantages they vainly sought for in their present conduct, together with a suitable reward of their self-denials and fortitude; then is it clear, that the Epistolary Churches were to last till the *triumphant* state of the Church, in the glorious Millennium, came to be settled; and of course, that the seven Churches in Asia, in case they are the Churches meant in the Epistles, must at this time be existing, and in such a situation, as may give us just room to believe they may hold out for the two hundred and sixty years still remaining, before the kingdoms of this world become the Kingdoms of our Lord and his Christ. Such unquestionably is the consequence we must draw from the particulars premised; and if so, this further inference forces itself upon us whether we will or no, even this, that the seven Churches in Asia cannot be the Churches of the Epistles, inasmuch as from the accounts of the Rev. Mr. Smith and others it appears incontestably, that four of those Churches are no more (those of *Ephesus*, *Thyatira*, *Sardis*, and *Laodicea*) whilst we are well able to judge of the three remaining (those of *Smyrna*, *Pergamos*, and *Philadelphia*) that being under the yoke of the capricious cruel Turk, and in an Empire subject to continual incursions, local insurrections, and provincial revolts, nothing can possibly be more precarious (all Divine Interposition aside) than their continuance to the time prefixed, especially, if about that time (Dan. xi. 44.) *tidings out of the East and out of the West shall trouble the Othman Chief, and he shall go forth with great fury to destroy, and utterly to make away many.*

In fine, if on a fair comparison of the contents of the seven Epistles with those of the seal, trumpet, and vial Predictions, we may discover a notable CORRESPONDENCE between both, and, in some instances a declared one, insomuch that the events of the latter may be truly said to be the proper accomplishment of the threats of the former; then it is clear as the noon-day, that the Epistles cannot possibly be understood to treat of the seven Churches in Asia, but must be admitted directly to relate to the Christian Church within the Roman Empire, considered in whole or in part. Let us see how the matter stands.

The

The cases of the *Ephesine* and *Smyranean* Churches, the former (ii. 5.) threatened with *dispersion*, the latter (ii. 10.) forewarned of an approaching ten years *Persecution*, but to be followed by a triumph, these bear so clear a reference, the one to the grievous *desolations* of the four first seal Prophecies, and the other to the *Persecution* and *Conquest* of the two last, that it would deserve censure to enlarge upon instances so very plain as these are. Nor need we be more copious in respect to the Church in *Pergamos*, as her situation in the *West* by clear description (ii. 13.) and the threat of *the Sword* (ii. 16.) added thereto, are circumstances evidently correspondent to the *irruptions* of the second and third Trumpets, and to the *convulsions* of the fourth, and to these visitations peculiarly, as they are expressly fixt, to the *third*, and therefore to the *European Western* part of the Empire. But the account of the Church in *Thyatira*, as we meet with it in the fourth Epistle, this containing many more particulars to our present purpose, than occur in the former instances, it will be well worth our while to attend to it with greater peculiarity. Accordingly be it observed, that our Lord's intense anger is made known to us by representing (ii. 18.) *his Eyes like unto a flame of fire and his feet like fine brass, burning in a furnace*, as the vision (i. 15.) has it. We are next made acquainted, as well with the *cause* of this extreme resentment, as with the *ways* in which that cause was made to take place: With the *former*, in describing the depth of *Idolatry* the Church was now sinking into; with the *latter*, in specifying the *Agent* that gave birth to, or confirmed this shocking iniquity; an *Agent*, called *Jezebel* and *a Prophetess*, and whose followers are stiled *her children*, and she therefore their *mother*. In fine, the Epistle specifies very expressly the *double* punishment to be inflicted, that namely of the *bed* of anguish and *tribulation* first, and afterwards that of *death* and *destruction*. Such are the circumstances observable in the Epistle, and these upon inspecting the next, the fifth and sixth trumpet Predictions, and the appendages to the last, will be found answered there by such others, as are most suitable to, and in more than one instance the same with them. Thus are we told of the Christians, on whom Judgment should now be exercised, in the one case (ix. 4.) that they *had not the Seal of God in their foreheads* (which is the same with being Idolaters) and in the other (ix. 20.) that they *worshipped Devils and Idols of gold and silver and brass and stone and wood*. Thus again, besides indicating, in the *two* visitations of the *Locusts* and the *Euphratean horsemen*, the *two* different ways in which Providence designed to punish this shocking iniquity of his Church, these Prophecies declare very expressly, with regard to the *first* invaders, the *Locusts* (ix. 5, 6.) that *they should not kill, but that they should torment, as Scorpions, when they strike men*; and torment to that degree, that *in those days men should seek death and should not find it, and should desire to die, and death should flee from them*; and with regard to the *latter*, the *Euphratean horsemen* (ix. 15, 18, 20.) that *they were prepared to slay the third part of men; that by the fire, smoke and brimstone, which issued out of their mouths, the third part of men should be killed; and that the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils*. As clearly are we taught in the appendage to the sixth Trumpet (xi. 2, 7.) that within the period of that Trumpet and the preceding one, there should appear a zealous Patron of Idolatry, who after having been instrumental in *giving the outcourt of the Temple, or Church of God, to the Gentiles*, or paganizing Christians, should *make war with, overcome, and kill* by proscriptions all those, who by witnessing the truth should dare to oppose his measures; and this Patron of iniquity, who goes under the name of *the beast*, we learn from other parts of the book (xvii. 1, 5.) carried a woman; stiled a great whore; stiled the mother of harlots and abominations of the Earth; stiling (xviii. 7.) herself a Queen, and having an under-agent (xiii. 11.) a vicegerent to the beast, that carries her, who is expressly called *the false Prophet* (xvi. 13. xix. 20. xx. 10.) and whom she certainly never had suffered to

be employed, had she not been a *false Prophetess* herself. In fine, though the emblem of our Lord's *Eyes like unto a flame of fire*, in the Epistolarly delineation, is for good reason (even because the Western Empire was to suffer as well as the Eastern by this judgment of fire) changed in the Prophecy (x. 1.) into this other of *his face or countenance, being as it were the Sun (shining in his scorching strength*, as the noted vision at the head of the book (i. 16.) more fully states it) yet *his feet*, we may observe (x. 1.) are said to have been *as pillars of fire*, which is the same with that in the Epistle and Vision, of *his feet being like fine brass, as if they burned in a furnace*. This last particular therefore clearly uniting with the rest that precede it, must be allowed, jointly with them, to evince in the most irresistible manner the connexion of the fourth Epistle with the two last trumpet Predictions and their appendages: Besides which, this too must be admitted here in respect to this last circumstance of description, that in virtue thereof the Chapter (x. 1.) where it occurs, with its contents of the *Open book*, the *Seven thunders*, and so on, are (contrary to what has hitherto been thought) to be considered henceforward, as directly relative to the Euphratean horsemen and their proceedings. But not to digress. Of the Church in *Sardis*, the next in order (iii. 1---4.) we are told in the fifth Epistle, that notwithstanding the high character she bore in the world, she was *dead* in part, and scarce alive in respect to what *remained*: That yet *even in this corrupted Church*, within her jurisdiction, *there were a few names, that had not defiled their garments with Idolatry, who should walk with Christ in white*, for they were worthy: In fine, that *sudden and unexpected* Judgments should by our Lord's direction be made to overtake her. And pray what do we read of the Beast, the Roman Papal Beast, and of his City, both of them the Objects of the last series of divine visitations, that of the Vials namely? Why it is said (xi. 7. xvii. 8.) that the beast *ascendeth out of the bottomless pit*, or hell, (the constant meaning of that phrase in this book) and *goeth into perdition*; that the Dragon (xiii. 1---10.) or Satan, *gave him his power, and his seat, and great authority*; that *he openeth his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven*; that they that *worship him, worship the Dragon* also, and are they, *whose names are not written in the book of life*, and who (xiv. 10.) *shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb*: In fine, that his City (xi. 8.) his *great City*, his Church and spiritual Empire, is a tyrannical *Egypt*, an iniquitous *Sodom*, a murderous *Jerusalem*, an idolatrous *Babylon* (xvii. 5.) the very *Jezebel* of the foregoing, and *the Synagogue of Satan*, of the ensuing Epistle. It is after this declared (xiv. 1---5.) immediately upon the description of the beast and his armour-bearer, and in direct opposition to him and his Church, that there were then, and unquestionably within his jurisdiction, as out of it they could have done him no prejudice (not to say, that they were at the time attacked by the beast) *harpers, harping a new song*; that these were *not defiled with women, for they are virgins*; that *these are they that follow*, not the beast, but the *Lamb, whithersoever he goeth*; and that indeed they are worthy, since *in their mouth, as true Israelites (John i. 47.) there was found no guile, being without fault before the throne of God*. Lastly, as the four first Vials (xvi. 1---10.) appear in the fifth to be followed by the *obscuration* of both the Church and Empire of the beast; as these Vials and the rest of them are not poured out by fiery mountains, or wandering stars, or locusts, or horsemen, as in the trumpet Judgments, but by special *Angels* sent from *Heaven*; and as they began to be poured out at the very *rise* of the beast, and operated in effects not *possible* to be *foreseen*, it is as needless to add any thing to shew how exactly these particulars tally with the *threat* of the Epistle before us, as we thought it superfluous to enlarge upon the other particulars before mentioned. Only this one cannot help declaring on this occasion, that if they, who from this state of the matter fully perceive the detestable nature of the Roman Communion, and the

imminent hazard of Salvation run in it, can yet after this either continue in that Communion, or go over to it, they must have lost all sense of right and wrong, and have discarded the belief of a God and future Judgment, such as our Scriptures represent. But to go on to the Church in *Philadelphia*, the sixth of the Series, we observe, that the Epistle addressed to it (iii. 7, 13.) specifies these three following particulars. First, that though she *had but little strength*, yet did she *keep the word of Christ, and did not deny his name*, or authority; next, that in consideration of such her fidelity and steadiness, our Lord would *set before her an open door, which no man could shut*; in fine, that our Lord would *make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie, to come and worship before her feet, and know, that he had loved her*. And can any informations answer these circumstantial better, than those we meet with both in the fifth vial Prophecy, and in the parallel description of God's true Church in the fourteenth Chapter? The Prophecy, it is certain, acquaints us (xvi. 10, 11.) that *the throne* (*θρονος*) *of the beast*, or his sovereign authority, was at this time *struck at and deeply wounded*; that in consequence thereof *his kingdom became full of darkness*, full of districts, his Sun did not shine upon (as in the fourth trumpet Visitation, viii. 12.) and that for rage his followers *gnawed their tongues and blasphemed the God of Heaven*: Whilst in the parallel account of God's true Church (xiv. 6, 12.) we see, immediately after the mention of the undefiled tribe, (of which under the foregoing Epistle) three several Angels, or extraordinary Messengers, employed in preaching up; the *first*, the *fear and worship* of God, in direct derogation of the fear and worship of the beast; the *next*, the *downfall of the great City Babylon* (the City of the beast, xvii. 18.) because of her spiritual fornication or Idolatry; and the *third*, the present and future *torments of all that worship the beast and receive his mark*. Informations these, which clearly teach us, that there was at this time, as the present Epistle declares, and the former has already given us to understand, *a Synagogue of Satan*, a false, an antichristian Church, opposed to the true one; that, though God's servants had *but little strength*, yet durst they maintain, and maintain with constancy, the supreme *Authority* of God's *Laws*, in opposition to the *Authority* of the beast and his *prescriptions*; that *a door* was indeed opened to the honest and zealous endeavours of God's *special* messengers most effectually, as the *downfall of the great City*, with the *proscription* of its Citizens, answering to the *darkness of the kingdom of the beast*, were the direct and happy consequences of this important contest; in fine, that as this extraordinary success unquestionably implies the complete victory of God's servants over their Antagonists, and as necessarily proves not barely the predicted *submission* of the latter to the former actually to have taken place, but withall, that this unexpected submission, having caused the followers of the beast for rage *to gnaw their tongues and blaspheme the God of Heaven*, they must have *known* by sensible experience, though unwilling to confess it, that *Christ had indeed loved his Church* on this remarkable occasion; especially if mindfull, at the time, of old Gamaliel's maxim (Acts v. 38.) that *if this counsel, or this work, had been of men, it would have come to nought, but as it was of God, they could not overthrow it*. And need we after this any stronger proofs of the just correspondence of the sixth Epistle to the Prophecies here considered? Or can we want any more evidence, than what has been produced under this head, of that Epistle belonging to the period of the fifth vial Prediction?—The seventh and last Epistle (iii. 14---22.) which is inscribed to the Church of the *Laodiceans*, after giving our Lord the titles of *the faithfull and true witness*, and of *the beginning, head, or ruler, of the Creation of God*, charges this Church with *lukewarmness*, with *worldlymindedness*, with *self-sufficiency*, and with *want of Christian faith and purity*; and introduces our Lord first threatening to *spue her out of his mouth*, then counselling her to *buy of him*, among other things, *white raiment, that she might be clothed, and that the shame of her nakedness might not appear*, and finally promising,

missing, in case of her *bearing his voice* in the dispensations of the times, and her *opening the door* for his reception in the re-admission and serious observance of his Laws, that he *will come in to her, and will sup with her* in the success, he will vouchsafe her against her enemies, and *she with him* in his own more extensive success against the same enemies, and *grant her to sit with him in his throne*, and share in his Universal Government over all nations, just at hand. Now though it might perhaps cause no suspense or mistake, were we immediately to proceed to the comparison of the foregoing particulars with those in the two last vial Predictions, yet to prevent disappointments, and speak intelligibly upon the subject, it will not be improper to note here, that as the last tremendous battle, mentioned in the sixth vial Prediction, and enlarged upon in the close of the nineteenth Chapter, is not to be fought till the seventh Vial has been poured out, though preparations will be made for it in the sixth vial Period, therefore the two great events of the utter destruction of *Babylon* or *Rome* (xvii. 18.) by fire, mentioned in the eighteenth Chapter, and of the subsequent *complete reformation*, or *resurrection* of the Church described in the former part of the nineteenth Chapter, both as antecedent to the great battle, must necessarily be considered as belonging to the sixth vial Period; and of course it must be allowed, that if any expressions, occurring in the account of either of these events, can be made to suit the language of the Epistle before us, the reference will be regular at least in point of time, and the connexion, thereon founded, unexceptionable in that respect. This premised, we go on with our subject, and observe, that, as in the Epistle, so in the Narration previous to that of the battle (xix. 11.) our Lord is expressly stiled *faithfull and true*, and is besides that described (xix. 12, 16.) as having *on his head many crowns, and on his vesture and on his thigh the name of King of Kings and Lord of Lords*; which we take to answer well, at least in the present instance (and another xvii. 14. parallel to it) to that other title in the Epistle, of *the head, or ruler of the Creation of God*; especially on recollecting those words of our Prophet in the entrance of this work of his (i. 5.) that Christ is *the Prince of the Kings of the Earth*; and those others of the heavenly Choir (v. 12.) *worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*; both of them fully agreeable to those of St. Paul (Ephes. i. 21.) that God *set Christ on his own right hand in the heavenly places, far above all principality and power and might and dominion, and gave him to be head over all things to the Church*. The delinquency of the Laodiceans, as next stated in the Epistle, and recited above, seems as clearly consonant to that notable declaration, we meet with in the parallel description of God's true Church (xiv. 13.) immediately after the preaching of the three angels, spoke of under the former Epistle, *blessed are the dead, which die in the faith and favour of the Lord, from henceforth, yea saith the Spirit, that they may rest from, and put an end to, their labours and sufferings, and their works may follow them into a happy eternity*. For if the danger of not dying the death of the righteous, was not at this juncture unusually and universally great, why make a difference between the past and the present? It was always a blessedness to die in the Lord; but in case of an increase of difficulties beyond former times, the blessedness became transcendent. An addition of danger therefore must be allowed to have now taken place, that so the avoidance of it may appear an extraordinary blessing indeed, worthy to be ranked among the manifold usefull warnings of this Prophecy: And if so, then the connexion, we are pleading for, becomes unquestionable, as among the sundry evil propensities of human nature, it is not possible to assign any dispositions more hazardous to the Christian's spiritual life and privileges, whether in times of prosperity or tribulation, than those of an universal lukewarmness, self-sufficiency, attachment to the world, infidelity and corruption, so positively charged on the Laodicean Church in this Epistle. In respect to the subsequent *denunciation* of
our

our Lord against this Church, for her great depravity, we remark, that as on one hand it is readily understood that the threat of *spuing her out of his mouth*, necessarily implies her being *cast off* by our Lord for a while so far, as to suffer her, under the want of his peculiar and steady *protection*, to struggle hard with the unavoidable and hazardous attendants of her situation, and thus to *waste* in needfull and repeated exertions for her safety her boasted *wealth and strength*, the proper source of all her bad dispositions and practices; so on the other hand is it equally easy to see in this instance, as well as in the rest, the connexion we have in view, as it is not possible to conceive how that, without an extraordinary *favourable* interposition of Heaven, which by the terms is excluded, the *drying up of the Euphrates*, the great barrier of the kingdom of the beast, or the subsequent *passage of the Kings of the East* into that kingdom (xvi. 12.) or the dispensation of the *harvest* (xiv. 14---16.) or the *burning of Rome* (xviii. 1---24.) or the public judicial proscription of Idolatry (xi. 11---13. xix. 7. xx. 4.) or the machinations of the *emissaries of the Dragon, and of the Beast, and of the false Prophet*, carried on among the *Kings of the Earth and of the whole world* (xvi. 13.) or the final tremendous *battle* (xvi. 14. xiv. 17---20. xix. 14---21.) should ever take place, and the Laodiceans not find themselves, either by their situation or connexions, frequently subjected to very dangerous *struggles*, and by those struggles reduced low, as well in respect of wealth as of power. At least the Ephesine Church, of which above we may satisfy ourselves, was, by being exposed to the four first seal Judgments, brought down from her worldlymindedness and affluent circumstances so, as in her Smyrnean state (ii. 9.) to be declared *poor* in temporals, though *rich* in spirituals. After this our Lord counselling his Laodiceans to buy of him, among other things, *white raiment, that they might be clothed, and that the shame of their nakedness might not appear*, this circumstance so evidently refers to the times of the sixth Vial, that it would be impertinent to do more on this occasion, than barely recite the double declaration that proves it. This namely (xix. 7, 8.) that *to the Lamb's wife*, the Christian Church of the days immediately preceding those of the grand battle, *was granted, that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints*; and that other, belonging exactly to the same period (xvi. 15.) *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame*. In fine, not more circumstantial need be our proof in respect to the last article, the two conditional promises made by our Lord on this occasion. For as (besides a clear allusion in our Lord's *knocking at the door and calling*, to the *Voice of the mighty Angel* (xviii. 2, 4.) proclaiming the final destruction of Babylon, or Rome, an event of this very period) we find the last battle (xix. 17.) named expressly *the Supper of the great God*; and as the *blessedness of them, which are called unto the marriage Supper of the Lamb*, is as explicitly pronounced, we can have no doubt, but that it was to this Supper our Lord had an eye in his promise of his Laodiceans *supping with him*, if repenting; whilst on the other hand those fullest assertions, that God's saints shall *reign on Earth* (v. 10.) *shall reign in the end over the nations with a rod of iron* (ii. 26, 27.) *shall reign with Christ*, in the undisturbed profession of his Religion, *a thousand years* (xx. 4, 6.) and hereafter *for ever and ever* (xxii. 5.) these must as readily convince us, that God's servants *sitting with Christ in his throne*, can at least in the case of the Laodicean Church, the last in the series of militant Churches, have respect to no other dispensation, than that final one of dignity and triumph to follow upon the victory of the last battle.

The point then we had undertaken to make out, that namely of the close connexion subsisting between the periods of the seven Epistles and those of the seal, trumpet, and vial Judgments; this, it is hoped, has now been set forth clearly enough, to satisfy the candid enquirer of the undoubted truth of it. And if so, we have sufficient grounds still to repeat the inference drawn from the other topicks, stated under this

this head, that the seven Epistles were intended to inform us of the moral complexion, not of seven single Asiatic Churches, cotemporary to each other and of one age, as has hitherto been taught, but of the universal Church of Christ, in the seven remarkable changes of character, she should successively put on during the seven periods of her militant State. Nay, we have room to say more. We have room to affirm, not without some degree of confidence, that when this particular, relative to the *moral character of the Christian Church*, is added to what was urged before in support of our state of *the trials and sufferings of the same Church*, and of course of *the Empire*, within which it was founded, nothing further can be required to evince, that the *first* part of our system, which gives a view of the *militant state of the Christian Church* is settled on its proper grounds, and grounds, which to our understanding appear not capable of just contradiction.

As to the *second* part of our system, which relates to the *triumphant state of the Christian Church here on Earth*, this containing nothing besides St. John's plain declarations, arranged according to the marks of time, he himself has favoured us with, we have nothing to advertise the reader of under this head, but to beware of understanding the *first Resurrection*, spoke of in the twentieth Chapter, of a *real* resurrection of the Martyrs; on one hand, because this suggestion is absolutely inconsistent with the Christian Faith, which speaks but of one *resurrection of the dead*, and that a general one; and on the other, because, upon comparing the passage in question with that other of the eleventh Chapter, the eleventh and twelfth Verses, which under the same emblems of a resurrection and a judicial procedure (hinted at also xix. 5---8.) treats unquestionably of the advancement of the witnesses of truth, by public authority, to power and great triumph, after having continued in a state of political *death*, (a state of inactivity and proscription, in regard to their doctrines) for 1260 years, this notion must needs appear to be directly contradictory to St. John's own interpretation, and of course inadmissible on this, as well as the other account.

And now that it should seem we might without presumption venture to advance, not only, that in point of conformity, our system is in very truth St. John's own; but that it is besides a system never attempted to be drawn up, because not seen through before; and that by its close adherence, not to private whim, or favourite airy conceptions, but to the obvious sense of the Words, and the established order of the Prophecy itself, it has brought forth many particulars, hitherto overlooked; the author entertains very sanguine hopes, that the attention of the inquisitive public will be engaged to the perusal, and its generous and unbiassed favour to the protection of it: Which, while it cannot fail to encourage him to proceed in the New Paraphrase of the book of Revelation, he is at present employed in; must needs at the same time furnish an opportunity to many to get acquainted with truths, of which they have scarce any, or but slender knowledge, and which yet it highly concerns them to be fully informed of, that, as hinted before, they may be led to fit themselves in time, manfully and successfully to go through those severest trials, which Prophecy very clearly declares God's Church is still to be subjected to, and which, from the present state of things, we have just reason to apprehend, she will e'er long be involved in, as well in these kingdoms, as elsewhere. And since we are got into this tract of most serious thoughts, why not, in character, add our most earnest wishes, that it may please the Almighty, by the needfull and salutary influences of his Holy Spirit, to enable us to discern in the drawn character of the *Lao-diceans*, the intended and true copy of our guilty selves, that by such sense being prudently urged to set about a speedy and thorough reformation of our manifold delinquency, we may be so happy effectually to secure to ourselves, before it be too late, the only safe and all-powerfull protection of the Father of Mercies! Amen, and Amen!

A distinct and compleat View of the

Setting forth, agreeably to the general design and contents of
 the Roman Empire, as well in regard to its *Moral Character*,
 St. John, to the consummation of all things.

P A R T

A. D. Chap.
 96. i. 1-9.

Furnishing us (subsequent to the *inscription* of the Book,
 an account of the MILITANT

BY

On one hand, and in its FIRST SECTION,

i. 9-20. After a previous *representation* of our Lord in Vision, predictive of his care
 of his Church, and of his dreadful Judgments on both the Eastern and
 Western parts of the Roman Empire,

T H E

M O R A L C H A R A C T E R

O F T H E

C H R I S T I A N C H U R C H,

From the days of Domitian, to the glorious Millennium.

Revelation of St. John the Divine.

14

that Book, the real state of the Christian Church, within the
as in regard to its *Sufferings* and *Triumphs*, from the days of

the F A I R S T.

and St. John's *address* to the seven Churches of *Asia* with
STATE of the Church,

A. D.
96.

SPECIFYING

On the other hand, and in its SECOND SECTION,

After a glorious *description* of the supreme Celestial Court, and Church Chap.
representative, as well as of the *delivery* of the sealed book to our Lord, ^{iv. 1-11.}
for the discovery of the divine resolves, _{v. 1-14.}

T H E
T R I A L S A N D S U F F E R I N G S

O F T H E

Christian Church in those of the Empire,

From the days of Antonine, to the glorious Millennium.

The moral Character of the Christian Church,

During the first Period, that of the six Seals; or whilst the Roman Empire continued Heathen.

EPISTLE I.

A. D. Chap. 96—198. ii. 1—8.

IN the character of the *Ephefine* (Εφεσιν) or *Apostolic Church*, (like that of Ephesus, founded by the Apostles, and at this time, like that, still for a while, superintended by one, and the last of the order, St. John namely; though not yet a legal constitutional part of the Roman City or Empire in its present Heathen state, and therefore not stiled the Church in Ephesus) highly commended for many Virtues, which hitherto had adorned her; but particularly for her exemplary *patience* and constancy in the *present*, and in a *preceding* persecution, that of *Nero* namely; and not less, for her resolute *opposition* to the *Antichristian* machinations of the *Nicolaitans* (Νικολαιτων) the would-be *Lords over God's heritage* (1 Pet. v. 3.) the *Bishops of Rome* (they in this very period, under favour of their Church's and St. Peter's claims, already handed about by some well-wishers to the cause, having actually attempted, and not without violence, as afterwards more fully (ii. 15.) and effectually, to exercise Authority over the rest of the Churches, particularly in a matter quite indifferent, the celebration of the Easter festivity on the day observed in their Communion); yet *censured* for her *love* of the *world* and *worldly advantages* (1 John ii. 15.) to the manifest and daily *impairment* of her *former* peculiar and zealous *love* of Religion and its real interests (which is likewise laid to her charge by Origen and other Ecclesiastical writers, and became abundantly apparent in the swarms of *ambitious* sectaries, that broke from the Church immediately after the death of the Apostles) and therefore *threatned* most justly with the *removal of her candlestick*, or religious Assemblies, out of their ensuing state of *general* quiet and prosperity, under the Emperors Nerva, Trajan, Adrian, and Antonine, into one of *continued* anxiety and trouble, by the inevitable *dispersion*, *captivity* and numerous deaths of her members, during the next following scene of *various* and *undistinguished* woe delineated in the four first seal Prophecies.

The Trials and Sufferings of the Christian Church in those of the Empire,

15

During the first Period, that of the six Seals; or, whilst the Roman Empire continued Heathen.

SEAL I.

By the *invasion* of the Parthians (famed for the use of the *bow*) from the EAST (the land of Chap. A. D. Lions, pointed to by the first living creature, iv. 7.) in consequence of the Emperor Trajan's vi. 1, 2. 162—165 (A. 107.) unprovoked and fruitless irruption into Parthia (he having been obliged, before he left that Kingdom (A. 116.) to restore the Crown to the rightfull owner); kept off indeed for a while by the Emperor Adrian's well-timed condescensions and gratuities, yet threatened more than once, then and in the reign of the Emperor Antonine, and actually entered upon in the beginning of Aurelius's reign, and carried on in Armenia, Syria, Cappadocia, and the neighbouring provinces, though but for four years, yet in the cruellest manner: After which, similar *invasions* were renewed in the days of the Emperor Severus (A. 195.) and from that time forward pursued, with very short intermissions, by the Persians (possessed of the Parthian Kingdom, A. 226.) down to the time (A. 651.) the Saracens became masters of Persia and the neighbouring states; who, not satisfied, like their predecessors, with conquering and quitting, proceeded to make real *acquisitions* and settlements in the Roman Empire; as did also their successors, the Seljukian Turks and the Mogols after them, and lastly the Othmans, to this day possessed of many territories formerly belonging to the Parthian Kingdom, possessed too of the Greek Empire, and soon to be possessed (ix. 18. xvi. 12.) for a time at least, of great part, if not the whole, of the Papal Roman Empire within these western Regions.

SEAL II.

By the Marcomannic, or German, most bloody, Punic-like, War; from the NORTH (the land vi. 3, 4. 166—180 of wild bulls, pointed to by the second living creature, iv. 7.) in the days of the Emperor Aurelius (armed by the senate with the Roman Sword); by Providence designed to take away peace, at present and for a long continuance, and in the end life and existence itself, from the Earth, or Roman Western Empire; as it actually did (viii. 8—12.) whilst that Empire was in its Cæsarean state; and began again to do (xiv. 6—12. xvi. 10.) when it had put on its Papal Antichristian complexion; and shall at last compleatly do (xv. 14—20.) at the time of the harvest and vintage, by the defection (xi. 13.) of the tenth, or German Kingdom, and the subsequent triumphs (iii. 10, 20.) of God's favourite Philadelphians and Laodiceans, the worshippers of Him (Acts xxiv. 14.) after the way which the Roman Antichristian Church is pleased blasphemously (xiii. 6.) to call heresy, and the Northern heresy.

SEAL III.

By Commodus his lawless, direfull reign; from the WEST (the land of pretended humanity, pointed to vi. 5, 6. 180—192 by the third living creature, iv. 7.); ushered into the scene, not only as a grievous Judgment undergone at the time, but very intelligibly, as herein exhibiting a kind of conduct, repeatedly to be imitated, both by Emperors (viii. 12.) and Popes (xvi. 8. xvii. 6.); sure, in conjunction with other Visitations, effectually to contribute to the gradual decay and final extinction of the whole Empire.

SEAL IV.

By a dreadfull assemblage of divine Judgments, in a stated deadly course of war, famine, pestilence, and persecution; from the SOUTH (the land of Eagles, pointed to by the fourth living creature, iv. 7.); introduced by the revolts of Severus and Albinus (both born Africans) and by the woeful ravages of the Moors in the attendant contests between Severus and Niger, another revolter of these times; from that instant most grievously raging in every part of the Roman Earth or Empire, for full one hundred years; in process of time frequently experienced, in every delinquent enemy Nation, but peculiarly and full up to Joel's description (ii. 12.) when with his feet, as pillars of fire (x. 1.) and with many waters (i. 15.) or Nations, our Lord walked through the Eastern Empire, in the fire, smoke, and brimstone (ix. 18.) of his Euphratean Messengers, the Turks; as hereafter the same shall be experienced in these Western climes, not only when the same Euphratean executioners (xvi. 12.) instigated, perhaps, or brought into action by their brethren of Afric, shall with resolute purpose pursue this remaining part of their appointed task (xviii. 8.) but more affectingly still, when with his face scorching like the Sun in his Strength (i. 16. x. 1.) and the sword coming out of his mouth (xix. 15.) the same great avenger of his people shall take his course against the Papal Antichristian Kingdom, at the important season determined for the final harvest and vintage (xiv. 14—20.) the unexampled Earthquake (xvi. 18.) the great hour of temptation (iii. 10.) which shall come upon all the world.

Four instances, informing us clearly of the nature of the four winds (vii. 1—3.) to which, for the several purposes of the ensuing trumpet and vial Judgments, it was given, by Almighty Providence, to hurt the Roman Empire, both in its Earth and Sea, in its Church and State.

EPISTLE II.

A. D. Chap.
298—335 ii. 8—12.
(xii. 1—11)

IN the character of the Church of the *Smyrneans* (Σμυρναίων) or Martyrs (like the *Ephesine*, as yet, no constitutional part of the Roman City or Empire; though most pertinently denominated, as she is; as well because of the conformity of her members, both in goodness and constancy, to the happy *sufferers* of Smyrna (A. 166.) in the days of their Bishop, the blessed martyr Polycarp; as because of this present period being confessedly distinguished from very ancient times, as the *Æra Martyrum*, the period of Martyrs); praised for her being *rich* in spirituals, though *poor* in respect to temporals, and therefore providently and thoroughly cured of her former Ephesine worldlymindedness; yet forewarned of her impending *trials* during the space of *ten years*; and promised, if unmoved by the *blasphemous* insinuations of certain *false Christians*, arguing for base and cowardly compliances; if *fearless* of the *sufferings* to be endured, and *faithfull* to the truth even *unto death*; to be favoured with a *crown of life*, a certain and *lasting conquest* over her enemies, together with the assigned privilege of the Millennial State (xx. 6.) that of *not being hurt by the second death* or Hell-torments. The whole consonantly to the fifth and sixth seal Prophecies.

During the second Period, that of the seventh Seal, and the first part of that Period, including the six Trumpets; or, since the conversion of the Roman Empire to Christianity, down to its degeneracy into Antichristianism;

IN THE EAST.

IN the character of the Eastern Christians, intelligibly hinted at in the fourth Epistle (ii. 18.). For the Eastern Empire being there spoke of, under the title of *Thyatira*, the corrupter of the sacred oblations (by suffering or encouraging the people on the anniversaries of the Martyrs to offer their *gifts* upon the altars, placed over their graves or relics); and the Church's *works* of reformation (ii. 19.) being declared to have been *outdone* by her *last works* (those apparent in the destruction of *relics* and *images* under the Emperor Leo and his successors); we are by these intimations clearly given to understand, that the Eastern Christians were at this time, and onwards, like the Western, (described in the next Epistle) tainted with superstition, and in the high road to idolatry; only *not supported* herein by established Laws, or Church Authority. And this is no more, than what (not to mention other instances) the pompous translation of the relics of the martyr Babylas, in the Emperor Julian's reign, proves irrefragably to be true; and of course to have been the very cause of their present sufferings, as related in the first Trumpet and the introduction to it.

SEAL V.

By Dioclesian's ten years general and most bloody Persecution; after a further, but short struggle Chap. A. D.
under the next Seal, to be followed by proper vengeance on the dwellers on the Earth, the enemy vi. 9, 11. 303-313
rulers and possessors of the Empire.

SEAL VI.

By the differences and contests between the Emperors Constantine and Licinius, attended with vi. 12-17. 314-324
Bloodshed and Persecution; yet ending in the subversion of the Heathen Government, and the
legal establishment of the Christian Church, within the Roman Empire; the last incident under
favour of a short interval of peace; to be improved, after a long course of trouble, into a com- vii. 1-8. 325-335
pleat triumph over all enemies in the blessed Millennium. vii. 9-17.

During the second Period, that of the seventh Seal, and the first part
of that Period, including the six Trumpets; or, since the conversion
of the Roman Empire to Christianity, down to its degeneracy into
Antichristianism;

IN THE EAST.

By some introductory disturbances, consequential to a Synod held at Jerusalem, immediately after viii. 1-6. 335-337
the consecration of the Temple of that City, during half an hour, or a week's Solemnity.

TRUMPET I.

By the hail and fire, the contests and proscriptions, that prevailed, during the Arrian Contro- viii. 7. 338-376
versy, in the Earth, or Church, (not the Sea, or State) of the third, the Eastern part of the
Roman Empire; to the signal injury of the trees and green grass, the Church Governors and
their people; and these intermixt with the vexation and bloodshed of the persecution, then carried
on for a while by Julian the Apostate, in favour of Heathenism.

IN THE WEST.

EPISTLE III.

A. D. Chap. IN the character of *the Church in Pergamos* (Περγᾶμος) the now exalted Roman City or
 335—622 ii. 12--17. Empire, and peculiarly in the *European* part of that Empire; (that part, where *Satan's throne*, or seat of Authority, in the *Heathen* senate, still subsisted for a short time (xii. 12.); and where *St. Paul*, once a zealous Jew, and as such, a very *Antipas* (Αντίπας) by being contrary to all men, 2 Thess. ii. 15. (*adversus omnes alios hostile odium*, as Tacitus in his character of the Jews may be said to translate it) was formerly slain, (in the days of Nero namely) and thereby proved, in the most unequivocal terms, a *faithfull witness* of the Lord Jesus); for her present open encouragement of *Balaamism*, in the *superstitious* and subsequent *Idolatrous* practices of some, with regard to *Saints*, their *Relics* and *Images*; and for her *Nicolaitism*, in the insatiable and *Antichristian* thirst of others after spiritual *Lordship* over God's heritage; threatened, notwithstanding her former good qualities, with the *sharp two-edged sword* of War; the sword issuing forth out of the *mouth* (i. 16. xix. 15, 21.) and therefore, under the immediate and absolute *direction*, of the Great *Immanuel*, and which at this juncture was abundantly made *fat with blood and fatness*, by the several *Visitations* of the second, third, and fourth *Trumpet Predictions*.

622—729

{ An Interval of peace, with sundry advantages, enjoyed by the Western Church at this time, a space given her to repent, but a space, in which she repented not, as in the next Epistle (ii. 21.) is asserted most truly, considering her immediate subsequent contests about Image-worship, with the Emperors of the East, and the Sovereigns of the Gallic Empire.

I N T H E W E S T .

T R U M P E T II.

By the forcible *expulsion* of the whole *Visigothic* Nation (resembled to a *burning mountain* even by Chap. A. D. profane writers) out of their territories on the *North*, the *fatal North* of the second Seal, and viii. 8, 9. 376—439 the *North* of the Danube; into the *Sea* or collection of States and Kingdoms making up the *third* or European part of the Roman Empire; after a most *bloody* progress, obtaining finally a *settlement* therein, to the inevitable *death* and certain ruin of many, that *lived* in Sovereignty before, as well as to the utter *destruction* of many political *Ships*, or powerfull communities, within the reach of their irresistible impressions, as *Rome* may testify.

T R U M P E T III.

By Attila's *descent* from his *Heaven* of rule; and like a wandering *Star*, or fiery *lamp*-like Meteor viii. 10, 11 440—454 (a favourite emblem of his) causing at last, and again from the *North* and the banks of the Danube, most bitter *devastation* and *slaughter*, as he went; but especially in the *rivers* and *springs* of *water*, the Provinces and Cities of *Gaul* and *Italy*, belonging to the same *third*, or European part of the Roman Empire; Rome, through Pope Leo's eloquence, narrowly escaping the barbarian's further ravages.

T R U M P E T IV.

By the *smiting* or assassination (xiii. 3, 12, 14.) of the Emperor Valentinian III. the political viii. 12. 455—622 *Sun* of the *Western* Empire; avowedly inducing the total *extinction* of that Empire, as well with respect to *Moon* as *Sun*, to Church as State, through the rancorous contests among that Emperor's Successors; the dreadfull irruptions of many barbarous (*heathen* or *Arrian*) Nations from the *South* and every other quarter; and the sundry important revolutions, in all parts of the Empire, ensuing thereupon; much in the way of the third and fourth seal Descriptions, and necessarily productive of like dolefull effects, as Rome again may amply testify.

An Interval of prosperity in the East, between this and the next trumpet Period, distin-viii. 13. 622—632 guished however with sufficient *intimations* of the approach of the *three* subsequent severest *Woes*, viz. in *Mohammed's* hostile proceedings in Arabia; the transactions of the Greek Emperors with the *Turks* during their contests in Persia; and the *Papal* usurpations in the West, in virtue of the See's *Universal* pretended *Episcopacy*, though pronounced *Antichristian*, but just before, by Pope Gregory the Great.

IN EAST AND WEST BOTH.

EPISTLE IV.

A. D. Chap. IN the character of the Church in *Thyatira* (*Θυατειρίς*) the gift-corrupting Roman City 730—842 ii. 18--29. or Empire; the *Western* part of which, for her confirmed *Idolatry*, and the depth of her *Satanic* wickednesses, is threatened with a *bed of torment* and *great tribulation*, (actually spread for her, by the African *Saracens*, in Spain A. 713, and in Sardinia A. 722.) and in process of time with *loss of life* by the *Tartar*, Hunnic Nations (in very truth commencing towards her their appointed *murderous Ministry*, A. 1095, during the *croisades*, or Holy Wars.) Whilst the *Eastern* part is given to understand, that if for all her original and present most *commendable* dispositions, in respect to *faith* and *practice* both, and for all the zealous endeavours of God's *witnesses* to lead her right (xi. 3.) she should chuse to follow the *advice and example* of her Sister of *Rome*, and lower her relation to her into that of her observant *child* and daughter, though a meer *Jezabel*, a vaunting imperious *Queen* (xviii. 7.) the *mother of harlots and abominations of the Earth* (xvii. 5.); she must expect to share in the last mentioned severest Visitation more fully, than because of her innocence she had done or did still in the *first*; (a threat begun to be executed, from the year 1039, by the *Seljukians*, pursued by the *Mogols*, and finally accomplished in the fullest measure by the *Ottomans*, to this day Sovereigns of the Greek Empire) all others, happily clear of the fatal infection of the times, whether in *East or West*, and in that respect belonging to the *two candlesticks*, that stand before the God of the Earth (xi. 4.) being encouraged to persevere in their good purposes to the last, under the solemnest promises of *occasional relief* and final *conquest* over their enemies, as in the case of the *Smyranean* and *Philadelphian* sufferers. The whole in conformity to the fifth and sixth trumpet Predictions, and the appendages of the latter.

During the second part of the second Period, that namely of the seventh Trumpet, including the seven Vials; or, since the degeneracy of the Roman Empire into rank Antichristianism.

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IN EAST AND WEST BOTH.

TRUMPET V.

By the *woe*full irruption of those *invulnerable Locusts*, the Arabian Saracens, the brood of Mohammedan Smoke, or imposture; from the *East* and into the *Eastern* parts of the Empire; de-ix. 1-11. 632-782 signed by Providence, *not to kill*, after the manner of their predecessors, the Parthians of the first Seal, or of their Successors, the Turks of the next Trumpet; but only to torment, *Scorpion like*; as they plentifully did in different grievous ways, but most affectingly, when after having subjugated many of its richest Provinces, they at last rendered the whole Empire tributary to their Khalifs; in the days of the Empress Irene, that famed Patroness of Idolatry; just *five months*, or 150 years, since their first incursion: The whole in prelude to similar evils, soon to be effected in the *West* by their brethren of *Afric*; of whom, on their settling in *Spain*, the Mediterranean *Islands*, and *Italy* (A. 843.) it is remarked, among other oppressive instances of success, that like those of the *East*, in the case of the Empress Irene, they found means at last (A. 877.) to force the Pope (John viii.) to agree to an *annual tribute*, in order to save *Rome* from utter ruin, and at the same time to secure a safe and hospitable *retreat* for the Bishops and Clergy, now every where expelled out of their abodes, and reduced to *penury*, as the Pope himself relates it in one of his Epistles.

TRUMPET VI.

By the *impairment* and gradual *subversion*, the exhausting and drying up (xvi. 12.) of the *Euphrasian* Saracen Empire; to *make way* for, and in *release* of the *four*, now *restrited*, Angels or messengers of God's wrath; the four *Tartar*, Hunnic Nations; the *Weykes*, *Sakians*, *Mogols*, and *Othmans*; by this expedient *made ready*, in punishment of men's *obstinate* and *general* pursuit of *Idolatry*, to execute their appointed *murderous* cruelties, in the *three parts* of the then known world; by the three destructive implements of *fire*, *smoking* liquids, and *brimstone* or gunpowder; during a period of *seven thunders*, cotemporary with that of the *seventh Trumpet*, x. 1-11. and of course with that of the *seven Vials*.

A N D

By the parallel fixt *establishment* of Idolatry in the Church by *Law*, the Law of Irene, strengthened by *Papal Authority* and *Statutes*, notwithstanding all *opposition* both in *East* and *West*; unalterably from this period to continue 1260 *Chalde* years, or 1242½ of ours, down to the year 2030; when the *Messiah's Kingdom*, then to come with power and great Glory, just 2000 years since the publication of its Laws by our Lord's Ministry, shall utterly destroy both it and its abettors.

During the second part of the second Period, that namely of the seventh Trumpet, including the seven Vials; or, since the degeneracy of the Roman Empire into rank Antichristianism;

IN A SUMMARY WAY.

By a course of severe Judgments on the Roman Papal Antichristian Empire; in effects answerable xi. 15-19. 843-2155 to *lightnings*, *voices*, *thundrings*, *earthquakes*, and a *great hail* (xvi. 17-21.) to the utter destruction of that Empire, and the final full establishment of Christ's Kingdom of Grace in the universal prevalency of pure, spiritual Christianity: And these Judgments immediately to succeed that other important series of Events, which beginning at the time, when the *woman, clothed with* xii. 1-14. the *Sun of Righteousness* (pure Religion in her Christian garb) was, (at the end of her nine months of thirty days, or 270 days pregnancy from our Lord's ascension, and therefore, A. 303.) by reason of Dioclesian's devices against her, *pained to be delivered*, and actually delivered, A. 306. (after three days hard and dangerous labour) of her *Man-child*, Constantine the Great, the first Christian Emperor; thence reaches down to the most remarkable of all the persecutions she suffered during this interval, her late (A. 842.) expulsion by Law, out of the *East* into the *Western wilderness*, and into her place there, the Provinces of Dauphiny and Piedmont, parts of the *two wings*, the two Kingdoms of Lotharingia and Italy, then belonging to the *Great Eagle*, the Emperor Lotharius.

MORE DISTINCTLY.

EPISTLE V.

A. D. Chap.
843-1414iii. 1-6.

In the character of *the Church in Sardis*, the opulent, luxurious, debauched, Western Roman City or Empire (now *ascending out of the bottomless pit* (xi. 7.) to its full establishment in the hands of the Popes, the rich, the worldlyminded Cræsus of these days) threatened, whilst not yet cast off, with *sudden and unexpected* Judgments, (those peculiarly, which the four first vial denunciations with the introduction to them recite) in reward, as well as in evidence of her being, in respect to the Gospel-Excellencies of a sound faith and righteous practice, for the most part devoid of true *life*, and in a manner *dead*, whatever pompous *names*, expressive of the contrary, she might assume or be flattered with; though, in regard to her members, not without a *small* remains, *even in her*, and within her jurisdiction, of some *undefiled* worshippers, by their melodious *harpings* (xiv. 1---5.) sure in time to *triumph* and prevail over her, under the all-powerfull protection of Him, they *walk with*, and *follow* faithfully, *whithersoever he goeth*.

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MORE DISTINCTLY.

By the introductory floodlike dreadfull irruption of the Normans into Gaul, and particularly into the parts of it bordering on the retreat of pure Religion; which, though these cruel ravagers were at last, after about seventy years uninterrupted bloodshed and destruction, swallowed up by the Gallic *Earth* or Church, converted to the faith, and settled in that Kingdom, yet through its ruinous effects, indubitably led the way, as to the destruction of the Gallic Empire, in the dismemberment of Italy and Germany therefrom, so more particularly, and consequently

Chap. A. D.

xii. 15-17. 843-912

To the rise and advancement of the Roman, Papal, Antichristian, ten-borned Beast, or dominion xiii. 1-10.

(Dan. ii. 41. vii. 7, 8, 20, 24.) out of the said Gallic *Sea* or Empire, which it had made a part of, ever since the days of Pipin (A. 755.)—to an independent sovereign Sway in the City of Rome, and a like sovereign spiritual Jurisdiction over the then (and not till then) ten Kingdoms of France, England, Leon, Scotland, Navarre, Arles, Slavonia, Burgundy, Italy, and Germany; since that indeed subjected to various changes and alterations, but first or last always preserved, as to the number of subject States, and preserved to this day, in the Kingdoms of France, Portugal, Spain, Sardinia, Sicily, Naples, Hungary, Bohemia, Poland, and Germany: The whole of this Papal Government to be forwarded and supported, by the Operations of a two-borned Beast or Dominion; a beast produced not out of the *Sea* or Empire, like the former, but out of the *Earth*, the Roman Church, under the direction of her head, the Popes; and a beast standing confessed in the Power, and absolute Sway exercised by the Papal Legates, the express images of their Lords the Popes, and not less sensibly and truly, their genuine Armour-bearers, as Irenæus is kindly pleased to stile them; yet both Beasts, or sovereign Jurisdictions, soon to be opposed by the harmonious harpings of the undefiled Virgin tribe in the Wilderness, and their blessed followers elsewhere; however hazardous their undertakings, during this interval of determined and unrelenting wrath.

xiii. 11-18.

xiv. 1-20.

xv. 1-8.

V I A L I.

By the Universal abandoned wickedness of the whole body of the Clergy, from the highest, the Papal, to the lowest order of them; followed by that grievous, noisome Ulcer, that of Clerical Celibacy, now violently enforced, and fully settled in the Roman *Earth* or Church; a circumstance worth attending to, as abundantly justifying our sacred Author, in his assigning to that Church (xi. 8.) among other not less honourable titles of it, that most shocking, and yet true one, of *Sodom*.

xvi. 2. 912-1095

V I A L II.

By the holy Wars, or Croisades, devised and encouraged by the Popes, notwithstanding the inevitable loss of all political motion, warmth, and consequent life, through the certain depopulation and beggary of all the European States, within the Papal *Sea* or Empire; an evil officiously sought for from the East, and from the Parthians of the first Seal, or rather their Successors, the Saracens and Turks of the fifth and sixth Trumpets, much to the praise of the Roman Pontiffs, those worthy Vicars of Christ, at this time unfortunately frantick like their followers, or diabolically knavish, at the expence of their blood.

xvi. 3. 1095-1220

V I A L III.

By the contentions of the Guelph and Gibeline, the Imperial and Papal, factions; in the rivers and Springs of water, the Provinces and Cities of Germany and Italy; suffered by Providence to prove extremely furious and bloody, in reward of the most shocking cruelties, lately (1198) exercised by the Pope's Legates, against the Albigenses, members of the undefiled Virgin-tribe. And this we may account another evil, unnecessarily brought on by the Popes, and as appears, most fatally fetched from the North, and the very nations of the Marcomannic league under the second Seal. So thoughtless is ambition! So sure to catch a fall, where it looks for a rise!

xvi. 4. 7. 1234-1377

V I A L IV.

By the grand Schism of the West, in the Roman Church, and the consequent Competition, and sovereign Solar rule, of several cotemporary Popes; through the fire of their reciprocal excommunications and interdicts, scorching the Nations within their reach, and causing manifold destructive evils among them; occurrences, in cause and effect, so much like those of the third and fourth Seals, and of the fourth Trumpet, that it is not easy to overlook the correspondence, nor yet the stated rule of Providence in its actings towards Churches and Nations, when in their last stage of sufferance, and on the brink of rejection.

xvi. 8. 9. 1378-1414

EPISTLE VI.

A. D. Chap.
1414—1600 iii. 7—13.

IN the character of the *Church in Philadelphia* (Φιλαδέλφεια) the City of brotherly love, the Germanic Empire, itself within the limits of the Roman; applauded for her *Steadiness* in the cause of truth, though but of *little Strength*; and promised, for that reason, to be supported so effectually, as at last not barely to get the better in her contests with the *Synagogue of Satan*, the nominal false Christians of her days, the Papal Antichristian powers (as the fifth Vial represents) but to be preserved in that *Superiority*, even amidst the greatest dangers, which in succeeding times she should be exposed to, especially in the great *hour of temptation*, the last decisive trial, at the full establishment of the Millennium.

EPISTLE VII.

1600—2155 iii. 14—22.

IN the character of the *Church of the Laodiceans* (λαοδικεων) the designed *avengers of God's people*, the Reformed Church; not now confined to any particular City or Empire, but settled in different countries, and under different governments; reprov'd for her *lukewarmness*, *self-sufficiency*, *worldlymindedness*, and want of true *Christian faith and purity*, and on that score threatened with being *loathed* by, and *cast out* of the all-directing mouth of Him, on whom her safety depends, and therefore with a kind of occasional *reprobation*; to the certain *interruption* of the stated course of divine favour towards her, and the no less certain *waste* (as *water spilt on the ground*, 2 Sam. xiv. 14.) of all her boasted *wealth* and *power* in the defence of her enjoyments, during the trials of the *sixth* and *seventh* Vials; all of it imparted, to bring about a timely and *thorough reformation* (such as the Smyrneans were led to by their Sufferings, during their Ephesine condition) and in consequence thereof to secure her permanent *felicity* in the blessings of the Millennial State.

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V I A L V.

By the resolute *attack* made from the North and the very Marcomannic States, on the Papal *throne*, Chap. or Sovereignty, in the Council of Constance, by John Hufs and Jerom of Prague; the worthy xvi. 10, A. D. 1414—1600 disciples of the blessed Wickliff, and the no less worthy defenders of the Bohemian faith; at 11. this juncture and in their situation (xiv. 6, 7.) the very *Angels, flying in the midst of Heaven with the everlasting Gospel*; whose *preaching*, though attended with the barbarous burning of their bodies at the stake, in faithless breach of the Emperor's safe Conduct, was however immediately followed, by a *darkness* in the Papal Kingdom; by a present defection of the *Bohemian brethren*, as they were afterwards called; and at no great distance hence, in the days of Luther and Calvin, by a fuller and more consequential defection of sundry States and Kingdoms, from under the Papal Tyranny; to the benefit and solace of God's true worshippers, but the deep, *distracting* anguish of the votaries of Rome.

V I A L VI.

By a long destructive *course of War*, which the Imperial house of Austria (on the score of her xvi. 12. 1616—1739 dignity, solemn engagements, ardent zeal, and vast extent of territories, the *great Euphrates*, and mighty *barrier* of the Papal Empire against the *Othman Chiefs, Natolian Princes*, and *Princes* situated on the *East* of both that River and that Empire) has been engaged in, and at last so far *exhausted* by, that in the year 1739 the *way* of those Euphratean Angels (ix. 14.) the *fourth* of the sort, appeared to be *prepared* indeed for their *transit*, and they *let loose* into the *devoted Kingdom*, by the unexpected surrender then made of the Province of Servia to their sovereign sway, in purchase of a truce for twenty-seven years, followed, the year 40, by the death of the Emperor Charles VI. the last male of his illustrious Family, and by a seven years ruinous War, renewed, A. 56, in another of near equal duration, and full as destructive to the same august House; whose existence, as well as the peace of Europe, seem now to hang by the single life of the present Emperor, not to say any thing of the reports, at this time current, concerning the preparations at Constantinople.

By a War ending in the final destruction of the City of Rome (xvii. 16. xviii. 1—24.) the same with the harvest (xiv. 10.) and to be followed by public thanksgivings and conversions (xix. 1—6.)

By a great Earthquake, or national commotions; causing the revival of the witnesses of truth (xi. 11—13.) their triumphs in the binding of Satan or his favourite Idolatry, by Law, and in Council (xix. 5, 6. xx. 1—6.) the defection of the tenth Kingdom, or Germanic Empire (xi. 13.) and in these ways the happy beginning of the Millennium (xi. 2, 3.) To be followed by a general Reformation from Popery (xi. 13.) or the new cloathing of the Lamb's wife (xix. 8.) and her coming forth out of her retreat (xii. 6, 14.) after having been confined in the wilderness and her place there, since the year 842, for a time and times and half a time, 1260 Cbalde years or 1242½ of ours.

2030—2085

THE emissaries of Rome, the *unclean, froglike, devilish Spirits*, out of the mouth of Satan, and of the xvi. 13—2085—2155 Pope, director of the Roman *Beast*, or Empire, and of the *false Prophet*, or Papal Legates, in 16. the mean while pursuing their sanguinary Commissions with the *Kings and Princes of the whole world*, in order to engage their aid in a final and decisive Action, for the recovery of their lost power.

V I A L VII.

By the last tremendous battle (xix. 15, 17.) answering, both to the *hour of temptation that shall* xvi. 17—2155 come upon all the world (iii. 10.) and to the *vintage* (xiv. 7. xix. 15.) to be fought without the 21. limits of the *holy City*, or Christendom reformed (xiv. 20.) probably in Judea (xiv. 20. xvi. 16. Dan. xi. 44, 45.) and determined in favour of God's people; as it is to be followed, on one hand, by a very *extensive and unparallelled Revolution* (xi. 18, 19.) fully subversive of the Papal Antichristian Empire (xiv. 19. xix. 20.) after 1260, or 1242½ of our years continuance (xiii. 5.) since its establishment in the year 912; and on the other, by a severe *divine Interposition* and Judgment on the *obstinate*, like to a *Storm of hail* (xi. 19.) and as destructive.

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AFFORDING A

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T R I U M P H A N T

Of the CHRISTIAN

UNIVERSITY

On one hand, and with the THE

After some general views of the Church in those days, we shall see how an active study of the Bible, and the history of the Church, will lead to a more correct view of the present state of the Church, and to a more correct view of the duties of the Christian.

SECOND PART.

It is now our business to consider the duties of the Christian, and to see how they are connected with the duties of the Church.

Through the renovation of the Church, we shall see the duties of the Christian, and the duties of the Church, and the duties of the world.

And we shall see how the duties of the Christian are connected with the duties of the Church, and the duties of the world.

For God is not a God of the dead, but a God of the living, and he will not be glorified by the dead, but by the living.

And we shall see how the duties of the Christian are connected with the duties of the Church, and the duties of the world.

To the reader, we would say, that the duties of the Christian are not to be separated from the duties of the Church, and the duties of the world.

P A R T
A F F O R D I N G A
O F
T R I U M P H A N T
Of the CHRISTIAN
BY

On one hand, and with regard to the Church's character and situation during
this Period,

After some scattered hints of the Church in those days proving, from an active steady principle (ii. 11, 26. iii. 10, 11.) absolutely *clear* of her former stains of worldly-mindedness (ii. 4.) self-sufficiency (iii. 17.) lukewarmness (iii. 16.) superstition (ii. 14.) idolatry (ii. 24.) and every other Antichristian disposition and practice (iii. 4, 5. xviii. 11.)

Its being adorned with every *positive* mark of sound piety (xxii. 4.) and genuine righteousness (vii. 9. xix. 8.) which the Almighty by a present (vii. 15.) and uninterrupted (xxii. 3.) agency on these his people and sons (xxi. 3, 7.) benevolently stoops to impress and preserve;

In a State

Through its renovation (xxi. 5.) holiness (xxi. 2.) purity (xxi. 21.) and perfection (xxi. 16.) totally *void* of temptation, from personal necessities (vii. 16, 17. xxi. 4.) or wicked influences (xxi. 27. xxii. 15.)

And *full* of every mean of knowledge and goodness, which

Not Sun or Moon (xxi. 23.) or candle (xxii. 5.) or any other *secondary* implement (xxi. 1, 22.)

But the *Original* permanent Light of God's Glory (xxi. 23. xxii. 5.) Christ, the Morning Star (ii. 28. xxii. 16.) and hidden manna (ii. 17.) fountains of living water (vii. 17. xxi. 6.) and a tree of life with constant healing fruits (ii. 7. xxii. 2, 14.) can be understood to administer,

To the present emolument (ii. 26. iii. 21. v. 10. xx. 6.) and the future endless advantage (ii. 11. xxii. 5.) of those, that shall be partakers of this blessedness (xx. 6. xxii. 14.).

A RAPTUREOUS DELINEATION

F T H E

T S T A M T E

N CHURCH here on Earth.

SPECIFYING

On the other, and with regard to the Events of this Period,

Over and above those *introductory* dispensations, of the *revival*, or figurative *resurrection* Chap. A. D.
of the witnesses of truth, in consequence of the destruction of the City of Rome by xviii. 1— 2030—2155
fire; the legal *proscription* of Idolatry, and therein the *seizing* upon and *binding* of 24.
Satan; the subsequent general *Reformation*; and the final total *extinction* of the
Papal Antichristian Empire in the last decisive *battle* (all of them recited under the xix. 1—
sixth and seventh Seals) 21.

These following ones;

Satan being laid under most powerfull and lasting *restraints*, or his being *cast into the* xx. 3. 2155—3000
bottomless pit, and *shut up* and *sealed down there the thousand years*.

God's servants *reigning with Christ* in the sovereign and uninterrupted prevalency of his xx. 4, 6. —
Religion, for the remainder of the *thousand years*.

The Conversion of most and many Infidel Nations (xxi. 24—26.)

After this

Satan being *loosed*, or the *restraints*, he lay under, taken off for a *little Season*. xx. 3, 7. 3000 —

Some enemy-nations, under the names of *Gog and Magog*, being by Satan's *artifices* xx. 8, 9. —
excited to *attack* the holy City, the Church; but miraculously *destroyed*.

The *Devil's* power and mighty *sway*, through his favourite Idolatry and wickedness, xx. 10. —
being *cast into the lake of fire*, or utter destruction, there to unite, as before (xiii. 2.
xvi. 13.) with the *Beast and false Prophet*, the similar iniquitous Jurisdications of the
Pope and his Legates (xix. 20.) all three of them after this in their persons sure to
be *tormented day and night for ever and ever* (xiv. 10, 11.)

The general *Resurrection*. xx. 13. —

The *Judgment* of the last day. xx. 12, 15. —

Death and hell in conjunction being *removed into the lake of fire*, and there changed into xx. 14. —
a *second death*, a second state of punishment for wickedness professed.

The *Heavens and the Earth* being dissolved and *flying away*, so as that *no place* shall be xx. 11. —
found for them any more.

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